



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the goal of the Christian life and of the corporate life of the church and of humanity. Jesus taught that tradition is not necessarily the truth. No compromise with evil is to be tried. Nature is fundamentally good and would be restored to goodness if there was a corporate repentance from all acquiescence in evil. The strength of man's corporate impulse of faith and loving kindness is the measure of God's power on earth. These are some of the leading ideas of the book. One may disagree with the author but one cannot help finding his book interesting. The title should, however, lead us to expect something more practical and less intellectualistic.

Popular Lectures on the Books of the New Testament. By A. H. Strong. Philadelphia: Griffith & Rowland Press, 1914. Pp. xxiii+398. \$1.00.

This book is a series of lectures delivered to a large Bible class. The style is racy and clear. The writer is conservative: he defends for instance the authenticity of II Peter. There are some loose statements: "the Logia of Jesus are said to have been written in Hebrew or Aramaic" (p. 125). We know that they would not have been written in Hebrew. We read elsewhere: "The Aramaic, or corrupted Hebrew, was the language of the common people, because that was the language of the original Scriptures" (p. 53). First, Aramaic was as old a language as Hebrew, if not older. Secondly, it is the language of a very small part of the Scriptures. Thirdly, we do not see why the language of the common people should be that of the Scriptures. It is not so even among ourselves. These isolated errors do not prevent the book from being useful and interesting: it shows how we have in the New Testament a living organism.

Sabbath Theology. By M. S. Logan. New York: New York Sabbath Committee, 1914. Pp. 451. \$1.50 (\$1.00 to ministers and church clubs).

This volume refutes Seventh-Day Adventists and other advocates of the Saturday as the Lord's day on their own grounds. There was great need of such a book; every church library ought to have a copy of it so that it might be lent to Christians shaken in their beliefs by Adventist missionaries. We must say, however, that Mr. Logan's book will not appeal very much to those who have accepted the modern views on the Bible. Such as it is it will be found unanswerable by those who believe in the literal inspiration of the Old and New Testaments. Mr. Logan shows for instance that the days of creation could scarcely be taken as days of twenty-four hours in view of the use of the word "day" in Gen. 2:4. Ad-

ventists admit that the twenty-four-hour creation-day theory contradicts nature, but they are no more defending the Bible than the church was, when it defended the theory that the earth was the center of the universe. The reason is that this theory is vital to their doctrine.

Pagan Prayers. By Marah E. Ryan. Chicago: McClurg & Co., 1914.

This is a collection of prayers taken from Indian American, Chinese, Persian, Sumerian, etc. The compiler used among others some rather antiquated works, which none but a specialist can use. The name Accadian taken by her either from Lenormant or from the *Records of the Past* has been abandoned; we now say Sumerian.

Die Voelker Altpalaestinas. By Otto Procksch. Leipzig: Hinrichs, 1914.

A short popular statement on the ancient races of Palestine. Some statements can at least be doubted, like the connection between the Rephaim (giants) and the Rephaim (shades in Sheol). These two words come from a different root, as is clearly shown by the cognate languages. On the whole, this pamphlet embodies the results of modern scientific research for the general reader.

Die Landesnatur Palästinas. Part II. By V. Schwöbel. Leipzig: Hinrichs, 1914. Pp. 52. M. 0.60.

This is part of a series of studies devoted to the land of the Bible. This number of the series concerns itself with the problem of the origin of the land in its present form, i.e., through what geological stages and surface modifications by wind and flood has the land of Palestine been brought to the state it is in today? It is thus a study of the land itself, with its watercourses, lakes, hills, and plains. The author has gone about his task with characteristic German thoroughness, and his methods seem to guarantee the value of his results.

The Divine Names in Genesis. By J. Skinner. New York: Hodder & Stoughton, 1914. Pp. viii+303. \$1.50.

This is a reprint of six valuable articles first published in the *Exposition* for 1913, with two new chapters added. The occasion for the publication is the fact that certain scholars, among whom Dahse and Wiener are the most prominent, have sought in the last two years to show that the argument for the composition of the Hexateuch, which grew out of the use of different divine names in the various parts of